## NEW LIGHT GIVEN

Talmadge on Bestial Propensities of Sinful Natures

AT THE TABERNACLE SUNDAY

ace and Archeology Have Given Us New Light on the Story of

t Habyles was a great place, the houses remained by gardens and the housetops we connected with each other by bridges, one day Nelmchadnessar walked out here suspension bridges and showed, haps to a royal visitor, the vastness of realm as the sun hindles the demea a glistenings almost insufferable, and great streets thunder up their pemp the car of the monarch, and armed as stand around adorned with spolls inquered empires.

But in an instant all that splender is see from his vision, for a voice falls from he heavens, enging. "O King Nebrashed-senzar to thee it is spoken; the kingdom is separated from thee, and they shall drive hee from men and thy dwelling shall be rith the beasts of the field; they shall make thee to eat gram an exen, and seven insee shall pass over thee, until theu know hat the Most fligh ruleth in the hingdom of men and giveth it to whemsever he rill." One hear from the time he made he heart he is so his way to the fields a manion, and rushing into the ferente he becomes as one of the beasts and in after while covered with engine" feathers for resteation from the cold, and his nails yow to look like birds' claws, in order hat he may dig the earth for reste and limb the time for rute.

rinking the richest wises from the royal vata, now breatening on grass and struck by the horn of the or as he contends for a better inft of the pastungs, and instead of an orchostra on benches of ivory playing the national airs, now listening to the moss and bellow and grunt of the benefit. This is not hard for me to believe, for the forms of demontia are immercable.

A few years ago, arriving in a city on a minimer afterness, write waiting for my magagement in the evening, I sunnered forth into what seemed to be a park in front of a large public building, the use of which I knew not. I met a gentleman, with whom I fell into delightful conversation, and he seemed intelligent on all subjects. After awhile I mid. "Let us attiown on this beach and rest awhile and major the neces of verdine and founcains."

"No," said be. "You of down, but I cannot. I are made of glass, and if I should it down I would break to pioces."

Then I saw that he true imane and beauged to the large building just behind as. After such an interview as that I can maily believe this account of my text. Here is Nebuchadmentar on all fours. He may prisel himself of being more than a man. The contrieve look out of the windows upon the as Nebuchadmentar on all fours. He man prisel himself of being more than a man, and now be turneout less than a man. The contrieve look out of the windows upon the as he had not been berding down must have taken place in the imperial baths. What a transformation necessary in order hat he who had been herding down must have taken place in the imperial baths. What a transformation necessary in order hat he who had been herding down must have taken place in the palace, the had no passure field back to the palace fit to marrian and owns to the palace, which are field back to the palace the same had own to the palace the man accomposed thing it in for a king to be sating grass. It is good for extite, but an temperate with princus. What a change own and measurement And you the nome to make measurement and the palace the w

give ma." Her answer was "Robert, I have forgiven you long ago. There is nothing to forgive new except that you staid away so long." My hearer, forgiveness has been mady for you a good while. With more than a mother's tenderness God will take you back. They are waiting for you up in the palace. Nebuchasinessar was the son of Mahapolassar who ruled before him, and you are the child of a king.

conviction in ser conversion.

The next thought that present into my mind from the contemplation of this incident is that conviction in not conversion.

Who is this measures that makes the bear who, under

mind from the contemplation of this incident is that conviction is not conversion.
Who is this measurch that makes the boast
about flabyton? The very man who, under
the revelation of dreams that Buniel made
from heaven, deeply bumbled himself,
while he confused that God is a God of
Gods and Lord of Lords, yet behold that
that humbling and arousing which he before felt did not result in a radioni change.
There is no mistake more frequent than
of supposing conviction a synonym for conversion. Conviction is merely a sight of
sia, conversion is a view of pardon. Conviction is merely alarm; conversion is confidence. Conviction is disantisfaction with
depravity; conversion is a turning away
from it. Conviction is a sword wound;
conversion is the healing. Conviction is
the fever of thirst; conversion is the slaking of that thirst. Conviction is the pain
conversion is the medicine that cures it
Thousands have experienced the former
and never experienced the latter. There
are multitudes who think that as soon as
a man is serious he is fit for profession of
religion.

What if a man should only think seri-

What if a man should only think sericually of being a merchant: would that
make him a merchant? What if a man
should only think seriously of being a lawyer, would that make him a lawyer?
What if a man should only think seriously
of being a Christian, would that make
him a Christian? Fellx was convicted
but not converted. The jailer was convicted before he got out of bed, but not
converted until at the advice of Paul he
believed in Christ. Are you convicted
but not converted? I tail you what you
make me think of.

You have made up your mind for proper

make me think of.

You have made up your mind for proper consideration to deed away a property. You have drawn the deed. The scal is affixed opposite where you are to write your name. The commissioner of deeds is present to witness. You have your pen in hand. There is ink in the pan. There is only one thing for you to de, and that is to sign your name. Suppose you stop now without signing your name, what does it all amount to? Nothing. So you have resolved to give yeneself up to God. You propose to sign off to him your body, your mind, your woul. You have all things necessary for the transfer. The angels of God are here to witness the eternal transfer. Why do you not now with your will complete the world! Halt where you are, and all goes for nothing. Sign your name to this spiritual transfer.

Professor Arago, the mathematician, got woefully discouraged in his work and was about to give up, when he saw some words on the paper which had been used to stiffen the cover of his book, and the words being

on the paper which had been used to stiffen the cover of his book, and the words being indistinct he dampened the cover until he could take it off and see the words plainly, and he found they were words of advice given by D'Alembert to a student, and the words were, "Go on, sir; go on!" O ye who are convicted "Go on!" You must take one more step, or all the steps you have taken will amount to nething. Go on! Pride THE PRINCTES OF SORRIOW.

Lease also from my subject that pride is the precursor of overthrow. Pride is a commander well plumed and caparisoned, but it leads forth a dark and frowning heat. "Pride gooth before destruction, and a hanghty spirit before a fall." The arrows from the Almighty's quiver are apt to strike a man when on the wing. Golisth shakes his great spear in defiance, but the smeeth stones from the brook make him stagger and fall like an ox moder a butcher's bindgeon. He who is down cannot fall. Vessels scudding under have peles do not feel the force of the storm.

What are those three sleds that have

What are those three sieds that have just gone into the yard of a miserable loted in Warnaw, Poland, on the cold night of December the teath, 1912? Who are they, who from these sieds have entered, and the servent is trying to build for them a fire with some green wood? Napoleon, with six attendants, on retreat from Moscow. The fire armit the green wood has gone out, and the emperor is walking the floor to keep from freezing.

Then bounding into his sied, the thermometer twenty six degrees below zero, he disappears in the darkness. He who a little before had an army under his command, together with troops offered by other nations, in all 1,197,000 men, new retreating through that December night with three sleds, and those of his army not deed under the mow reduced for food to a handful of rye deagth, seasoned with gunpowder for lack of mit, and a mouthful of horseffesh. From what a height to what a depth! Nebrochadosemar is the paises. Nebrochadosemar is the just of the king of Haby ten what a terrible thing is the loss of reason. There is no calamity that can possibly befail to in this world so great as the devangement of intellect—to have the body of a man and yet to fail even below the instinct of a brute. In this world of and sights, the enddest is the lides's store. In this world of awful sounds, the ment swint in the maniac's laugh. A venset on the route, when hundreds go down never to rive, and other hundreds deny their mangled and whivering todies up the wintry bench, is nothing compared to the foundation of the moute of paises when hundreds go down never to rive, and other hundreds deny their mangled and whivering to the moute of the paises of hundreds and whitering to the firs, or manises cristing themselves among the tamber of motoms by a divine hand.

No hu

and vexations rack it, and sorrow and joy and loss and gain in quick attention heat out of it their dirgs, or draw from it their earthern. At morning and at night, when in your prayer you rehearse the objects of your thankingiving, next to your salvation by Jesus Christ, praise the Lord for the preservation of your reason.

DEGRADATION BY DEUCA.

How many fine intellects are being destroyed by anodynes and annuthation, which were given by Providence for occasional use in alleviation of pain or insomnia, but by being employed continuously after

were given by Providence for occasional use in alieviation of pain or insomnia, but by being employed continuously after awhile capture and destroy. Chloral co-cains, bromide of potassium, spinm and whole shelves of seductive electeras that help turn Nebuchadoextars into imbedility or madness. Do not trifle with opiates that benumb the brain. If you cannot live without the perpetual and enslaving use of them, you had better die. Better die a same man than live a fool. What right have you to kill your brain and put in wild jangle your nervous system? But rum is the cause of more insculty than anything else. There is nothing like rum to put a man like Nebuchadnezzar down on all fours.

man like Nebuchadneszar down on all fours.

Again, learn how quickly turns the wheel of fortune; from how high up to how far down went Nebuchadneszar. Those now in places of position and power, even though they should live, will in a few years be disregarded, while some who this day are obscure and poverty stricken will ride up on the shoulders of the people to take their turn at admiration and the spoils of office. Oh, how quickly the wheel turns! Hallot boxes are the steps on which men come down as often as they go up.

Of those who were a few years ago successful in the accumulation of property, how few have not met with reverses of fortune, while many of those who then were straitened in circumstances now hold the bonds and the most bows on the exchange. Of all fickle people in the world Fortune is the most fickle. Every day she changes her mind, and wos to that man who puts any confidence in what she promises or proposes. She cheers when you go up and the language when you go up and the language when you go up and her mind, and woe to that man who puts any confidence in what she promises or proposes. She cheers when you go up and she laughs when you come down. Oh, trust not a moment your heart's affections to this changeable world. Anchor your soul in Ged. From Christ's love gather to the come source or gladness.

to this changeable world. Anchor your soul in Ged. From Christ's love gather your joy. Then come sorrow or gladness, success or defeat, riches or poverty, honor or disgrace, health or sickness, life or death, time or eternity, all are yours, and yeare Christ's and Christ is God's.

Learn also from my subject the comferting truth that afflictions are arrested as soon as they have accomplished their mission. For seven years did Nebuchadnessar dwell among the beasts of the field, but at the expiration of that time his reason returned, and as soon as with proper humility he acknowledged the God of heaven he was brought back to his palace and reinstated in his former affluence and power. Now, it does seem that when heavy triain come upon us it is as though they had no limit. We exclaim, "All thy waves and thy billows have gone over me," but forget that the depth of that see and the power of that billow are definitely determined.

God sees how much our pride is and he sends just enough adversity to humble it. He nees just how worldly minded we are and pulls us just hard enough to detach us from our follies. He sees how hard our heart is and unites just hard enough to break it. He nees how our eyes have been blinded and he cuts only just enough to remove the scales from our spiritual vision. As soon as Abraham's faith is anfileiently

blinsled and he cuts only just enough to remove the scales from our spiritual vision. As soon as Abraham's faith is sufficiently yield the lamb is provided. As soon as Pharaoh consents to let the children of Israel depart, the plagues pause. As soon as the lamalites have been sufficiently disciplined by their wanderings, they find their way into Camann. But to some the limit is not set in this life. Their whole pligrimage is through the wilderness and the world is to them a valley of tears.

But perhaps God has a special through in heaven that he configurations can appear.

pligrimage is through the wilderness and the world is to them a valley of tears.

But perhaps God has a special through in heaven that no ordinary smint can sceupy, and by extraordinary trials he has prepared that Obetstian soul for extraordinary glory. God will not beep you in the furnace one mement too long. Just as soon as Paul had mot with enough imprisonment and soourgings he resched up and plucked his sternal crewn. God will keep us no longer under the hammer and on the stocks than is necessary to fit us for entrance into the haven of eternal rest. Glory be to the divine grace that, as soon as our afflictions have accomplished their mission, they are arrested.

Suppression Excitate mouvear.

The defeats and servour of life have sometimes been the greatest advantage. It was because Duste failed as a statement that he gave up politics and wrote his immertal "Divina themsedia." It was a violent thunderstorm that first set Martin Luther seriously thinking, and the thunders of this world's disaster has started many a reformation. James Y. Simpson went from a surgeon's operating table to experiment and see if he could not find something that would alleviate human pain, and he kept on until he had discovered chloroform as an ansethetic, and the story of distress has almost always been followed by the story of rescue.

For many years after Shakespeare's death his work was so little appreciated that in 1005 there was only one edition of his works, and that of only three hundred copies in existence, and that edition was nearly all bursed in the great London fire. But forty-right copies had been sold out of the olay, and those forty-eight copies moved Shakespeare for all nations and all time. Your suppression on a smaller scale may last a good while, but for all you are worth you will yet shine out on earth or in heaven.

Again, learn from my subject that connected with the most distressing judgments of (iod there are displays of divine mercy. God might justly have left. Nebuchadnessar in the feet, but infinite comp

make the whole world a paradise. The delayer descends, but not until Neah had invited the people into the ark. The destroying angel comes upon Egypt for the smiting of the first born, but left unmolested every home whose door was sprinkled with the blood of merifice.

Fiery tempesta hear down upon Sodem, but not until two angels have warned Lot and his family to fice from the destruction. Jerusalem was utterly destroyed, but not until Jeremiah had sounded an alarm bidding them turn from their abominations. On the darkest cloud of wrath there is a rainbow of mercy. Zechariah in his prophetic vision beheld four chariota, symbolical of God's government.

The first chariet was drawn by red houses. They indicated the wars that were coming. The second chariot was drawn by black horses. They indicated the fourth chariot was drawn by white horses. They indicated the conquests. But mark well that the fourth chariot was drawn by horses "grisled and hay," desorting that mercy was mixed with all the desoisting judgments of God. Sinai cannot thunder so loud as to drown the invitations of Calvary. The Lord meters the admensition, "The wages of sin is death," but exhaustleen mercy responds, "Deliver him from going down to the pit for I have found a reassem."

Hide these quick in the reck, Christ Jessa Let not this insignificant "now" almost these more than the great hereafter. The path leading to this side of the grave is only a few furlougs, but the path which commences at the other side of it is without end. The powers of darkness gather shout year soul and the temptestions of an evil heart and the aliarements of the world I know are trying to drown the mixed of an evil heart and the aliarements of the world I know are trying to drown the mixed of an evil heart and the aliarements of the world I know are trying to drown the mixed the commences at the other side of it is without end. The powers of darkness gather shout year soul and the temptestions of an evil heart and the aliarements of the world I know are trying to drown

of the silver trumpet of the Gaspat which made Felix tremble, and at the Partecest brought three thousand souls out of their sepuicher, I would blow one long, loud blast, crying, "Whoseeve will, let him

Take this goodly religies which has desse so much for me that I can commend it to all Without it I should have gone the whole downward career. Stoild and phley-matic natures going astray do not go as far, but astares like mine, esaguine, intente, emotional, optimistic, social to the last degree, and echeing to all the heights and depths of mirth, if they get off track, they go with one wild loap to hell. As to the restraining power of this religion upon a mercurial temperament, I testify. This is not abstraction or something gotten from books. I speak of what I know. Go out and ask all who have tried this religion and ask them how it works.

Three young men in a factory came out on the Lord's side, but two of them, overcome by the jeers of their comrades, went back and joined the secoffers. The one held on to his Christian kops, and one day when they pressed him hard, and wore telling how much infidelity had done for the world, and that Christianity had done nothing, the persecuted Christian turned upon them, and pointing to Henry and George, who had for a little while followed Christ and then turned back, he said:

"You have tried your principles on them, and know what they have done for them. When they tried to save Christ they were civil, good tempered, hind husbands and fathers. They were cheerful, industrious and ready to oblige. What have you made them? Look and see. They are cast down and cross; their mouths are full of cursing and filthiness; they are drunk every week; their children half clothed, their wives broken hearted, their homes wretched. That is what your principles have done. Now I have tried Christ and his religion, and what has it done for me? You know well what I need to be. There was none of you that could drink so much, awear so desperately and fight so masterly. I had no money and nobody would trust me. My wife was ill used, I was ill humored, hateful and hating. What has religion done for me? Thank God I am not altered for the better. Go and ask my wife. Let my house bear witness. God b

there is what insidelity has done for Henry and George."

Out of this audience I could gather a thousand men and women who could tell you as thrilling a stery as that as to what religion has done for them. Yes, if times of persecution should come as of oid, and they may come, there are a thousand here who would for Christ's make as cheerfully walk into the furnace of fire as though it were an arbor of thyme and homeysnekle, and face the lions as though they were lambs frisking on the hillside, and wade down into the deep waters which are to submerge them as happily as ever at Narragament beach they took the surf at a summer bathing.

Come up and join these on the way to a

ragament beach they took the surf at a summer bathing.

Owns up and join these on the way to a palace. What as absurd thing for a king to be eating grass. Instead of living on the poor fedder that the world affords, come up and sit among the princes of God at the royal banquest and hear the bands play: "Eat, O friends! Drink, O beloved!" Here is a crown, wear it. Here is a scepter, sway it. Here is a throne, mount it. This is your hour, improve it.

De the Dying Fear De

Do the Dying Fear Death?

A stribing fast in connection with the phenomena of death is that dying persons as a rule have no fear, even though they fully comprehend that dissolution is fast taking place. This we notice even in executions, where the hanged are almost invariably reported as having "died game." Physicians and surgeons in general have decided that death following disease or injury is soldent accompanied with fear. Disease dulls the intelligence so that the situation may not be fully comprehended in all cases; or, again, the patient may be suffering terrible pain and may look upon death as relief.

It is generally believed now by psychologists, surgeons, physicians and others who have given the subject astention, that nature, by a kind provision, has prepared the hedy and mind for the flight of the spirit. It is well known that as the hold upon life grows weaker for deather to live grows gradually less, and there is, comparatively speaking, surgely a recorded instance where the dying person has not at last yielded up life without seeming reductance or fear.—Ot. Louis Republic.

"Foarful cold you have, Blinks."
"You. Cand id od the care."
"How?"
"Had a med next to the widow."
"Why didn't you change with the other

The train on the Fitchburg railway had just entered the long tunnel and the young New England bridegroom whispered in the blushing ear of his fair bride:

"Eurydice, if I choose, peradventure to kiss thee I'd like to know Hoose going to prevent me?"
"Orpheus," she replied gently, "thou shouldst not triffe thus with the 'tunnel

And the rear of the train came like a mighty poultice to heal the blows of all subsequent sounds.—Chicago Tribune.

A Drieman and the Way Out.

Footman—Mr. F—, the banker, and his lady have the honor to invite your lordship to dinner on the 12th inst.

Baren—Hang it! I have two invitations for the 12th. I have not yet de-

cided, though. Do you happen to have brought the mean with you?—Dr. Eless-





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popular remedy known.

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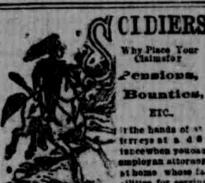
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